*hope*) **God, who cannot lie** (see Heb. vi. 18),  
**promised before eternal times** (the very dis-  
tinct use of this same expression in 2 Tim.  
i. 9, where the meaning ‘*from ancient  
times*’ is precluded, should have kept Commentators from endeavouring to fix that  
sense on the words here. The solution of  
the difficulty, that no promise was actually  
made till the race of man existed, must be  
found by regarding, as in the place in 2  
Tim., the construction as a mixed one,—  
compounded of the actual promise made  
in time, and the divine purpose from which  
that promise sprung, fixed in eternity.  
Thus, as there God is said to have given us  
grace in Christ from eternal ages, meaning  
that the gift took place as the result of a  
divine purpose fixed from eternity, so here He  
is said to have promised eternal life before  
eternal times, meaning that the promise  
took place as the result of a purpose fixed  
from eternity);

**3**.] **but** (contrast to the  
eternal and hidden purpose, and to the  
promise, just mentioned) **made manifest in  
its own seasons** (not, ‘*His own seasons*:’  
—the times belonging to it,—fixed by Him  
for the manifestation) **His word** (we naturally expect the same object as before, viz.  
*eternal life*: but we have instead, *His  
word*,—i. e. the Gospel, see Rom. xvi. 25) **in**  
(as the element or vehicle of its manifesta-  
tion) **the proclamation** (see 2 Tim. iv. 17),  
**with which I was entrusted according to**(in pursuanee of) **the command of our  
Saviour God;**

**4**.] **to Titus** (see Introd. § i.), my true (genuine, see on 1 Tim. i, 2) **child according to** (in respect of, or  
agreeably to, in conformity with the ap-  
pointed spread and spiritually generative  
power of that faith) **the common faith**(common to us both and to all the people of  
God: hardly as Grotius, ‘to Jews, such as  
Paul, and Greeks such as Titus for there  
is no hint of such a distinction being  
brought out in this Epistle): **Grace and  
peace from God the Father** (see on 1 Tim.  
i, 2) **and Christ Jesus our Saviour.**

5—9.] *Reason stated for Titus being  
left in Crete—to appoint elders in its cities.  
Directions what sort of persons to choose  
for this office.*

**5**.] **For this reason  
I left thee behind in Crete** (on the island,  
and the whole matter, see Introd.), **that  
thou mightest carry forward the correction** (already begun by me) **of those  
things which are defective, and** (**and**  
brings out, among the matters to be  
attended to in the further setting in order,  
especially that which follows) **mightest  
appoint city by city elders** (see 1 Tim. iv.  
14: note on Acts xx. 17), **as I prescribed  
to thee** (the order of the Apostle referred  
as well to the *fact* of appointing elders,  
as to the *manner* of their appointment,—  
which last particular is now expanded in  
directions respecting the characters of those  
to be chosen):

**6**.] **if any man is under  
no imputation** (see 1 Tim. iii. 10. No intimation is conveyed by the words “**if any**,” as some suppose, that such persons would .  
be rare in Crete), **husband of one wife** (see  
note on 1 Tim. iii. 2), **having believing**